EAST WEST 東西報
THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • VOLUME 3, NUMBER 32 • AUGUST 6, 1969 10 CENTS

Harvard-trained

Minister named local anti-poverty director

Seattle-born and Harvard-educated Paul Louie, 51, returns to San Francisco after a 20-year absence to head the Economic Development Agency of Chinatown-North Beach Area as executive director.

Mr. Louie grew up in Seattle's Chinatown community and attended Chinese community language school for 8 years. He received his seminary training at the Harvard Divinity School, graduating with his Divinity Degree in 1945. He took his undergraduate work at Linfield College at McMinnville, Oregon, earning a BA degree in 1942.

TAHOE LEADER

As a youth, he was very active in the Lake Tahoe Chinese Christian Youth Conference here in California. He was one of four Tahoe leaders commissioned to initiate a similar activity in the East Coast. Mr. Louie became the Chairman of the Silver Bay Chinese Christian Youth Conference, which included Chinese young people from Chicago to Boston to Washington, D.C.

He was with the San Francisco Chinese YMCA Young Adult Program from 1947 to 1949. The Public Affairs Committee of the YMCA was under his direct supervision, and that group of civic-minded young adults was instrumental in collecting more than 4,000 signatures to petition the City of San Francisco for an additional recreational facility, which resulted in the present recreation center at Washington and Mason Streets.

Mr. Louie was pastor of the Oakland Chinese Presbyterian Church from 1949 to 1954, where he preached in both English and Chinese.

In successive years he had been the minister of Christian education with California churches in Berkeley, Davis, La Canada, and San Fernando. All of these churches have been in Caucasian communities, varying from 500 to 2,000 in membership. For one year, he was interim administrator at the La Canada Church, which had an annual budget of $200,000.

BURBANK

Most recently, he was interim pastor at the Westminster Presbyterian Church in Burbank, California, which had 400 members and an annual budget of $50,000.

He initiated new and different programs with all of these churches, primarily in the area of youth work and with senior citizens.

Mr. Louie comments in connection with his return to San Francisco: "There have been many changes here, especially with the high immigrant situation. This has brought about many pressing human needs. I am very glad to *be* back in San Francisco and have a part working with all the other leaders in our Chinatown/North Beach area to serve the people and to seek solutions to their problems."

Mr. Louie is married to the former Emma Woo of San Francisco. The couple has four children. They plan to make their home in San Francisco.

L.A. coroner Noguchi cleared, reinstated

LOS ANGELES — Dr. Thomas Noguchi was reinstated last week to the post of county coroner, the job he was fired from five months ago amid charges he needed psychiatric care.

The Civil Service Commission overruled county supervisors who dropped the pathologist from his $31,104-a-year post last March 18.

SUPPORT

Noguchi, who depleted his life savings for his legal defense, was supported by the Japanese United in Search for Truth Committee, a Los Angeles based group, which raised $44,000 from Japanese-Americans in the country.

The commission heard 21 days of testimony on 60 specific charges against the coronor, five of which were dismissed for lack of evidence. The accusations were some of the most bizarre ever lodged against a public official.

Detailed in a 10-page letter prepared by Lindon S. Hollinger, the county administrative officer, they included reports that Noguchi prayed for airplane crashes that would bring glory to the coroner's office and expressed a desire to perform autopsies on county officials, including Hollinger, who were still alive.

CHARGE

Deputy county counsel Martin Weekes charged that as Robert F. Kennedy fought for his life at Good Samaritan Hospital, Noguchi danced in his office in glee and said:

"I am going to be famous. I hope he dies. Because if he dies, then my international reputation will be established."

DR. THOMAS NOGUCHI

S.F. golf tourney

Invitations have been sent to golfers for the Biennial Labor Day Tournament being sponsored this year by the San Francisco Chinese Golf Club. Tournament play will take place August 31 at the Franklin Canyon and Pasatiempo Golf Courses.

Open house for golfers and guests will take place at the club house at 813A Clay Street on Saturday, August 30th, hosted by Club President Torres Leong and other club members. The awards dinner dance will follow the tournament August 31 at the St. Francis Hotel's Mural Room. Ronald Ho is serving as General Chairman of the event.

●

Bruce Wong heads metals society

PORTLAND, Ore. — Bruce Wong has been elected Chairman of the Oregon Chapter of the American Society for Metals.

He is associated with the firm of John Talbott Consulting Engineers, Inc. and is in charge of physical metallurgy.

Four local youths in apprenticeship program

Philip Chang who came here from Hong Kong five years ago is one of four Chinese students recruited, tutored and placed with sheet metal contractors through the efforts of the Apprenticeship Opportunity Foundation and Sheet Metal Union Local 104. This was jointly announced by Joe Roberts, AOF director, and Ed Kenny, business manager of Local 104.

Philip is now an apprentice and a member of Local 104. Along with him, Welson Tso, Gate Tso and Kent Lim are also now learning a skilled trade as apprentices in the sheet metal craft. These young men were recruited at Lincoln High School last January by recruiters for the Foundation, Frank Lee and Acklin Thibeaux.

TUTORED

After undergoing a short interview and an assessment of their math, vocabulary and spatial relations abilities, they were placed in a tutoring session held at the offices of the Foundation for a period of a month.

Along with other minorities they were tutored for the Sheet Metal examination by specially trained tutors. The sessions covered math, mechanical and spatial aptitude. On Feb. 1, 1969, the Sheet Metal examination was held at S.F. City College where some 83 applicants took the test.

TOP ELEVEN

As result of the Foundation's tutoring, Philip and three other Chinese-Americans placed in the top eleven out of 83 candidates who participated in the testing. After a relatively short period of waiting on the list to be placed on the job, they were dispatched by Local Union 104 and are currently working dilligently at their trade.

The Foundation, jointly sponsored by the S.F. Building and Construction Trade Council and Greater Chinatown Service Community Association (one of the four minority organizations that supports the program), seeks to assist minority youngsters into the well paid building and construction trades. It does this by actively going into the community and recruits those who are interested and qualified to become an apprentice and eventually a journeyman.

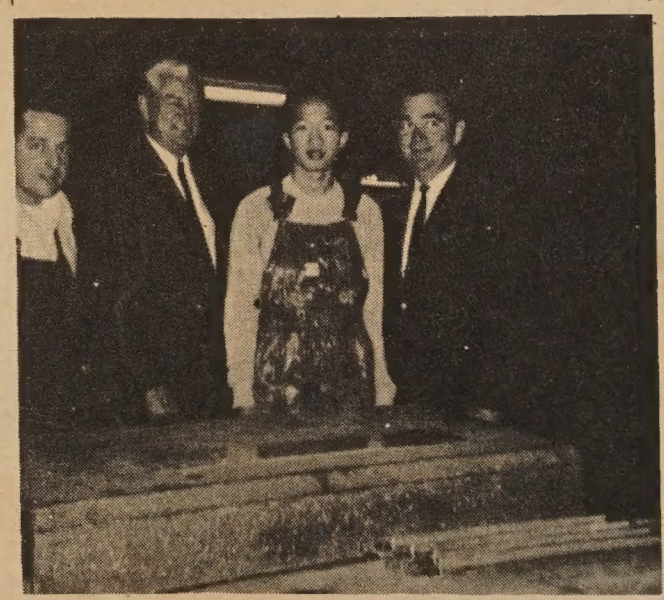
U. S. FUNDED

According to Howard Choy, representative for the Greater Chinatown Service Community Association, "this program funded by the U.S. Dept. of Labor represents a truly massive and organized effort by both Labor, Government and Community organizations to meet the needs of those young people who did not have the opportunity to learn a skilled trade in the past, as well as earning good wages. We need the support of the total community to make this program a successful and meaningful effort."

Apprenticeship programs are available in other trades as Carpenters ($3.73 per hour), Electricians ($3.94 per hour), Sheet Metal ($2.69 per hour), and Carpet, Lino and Soft Tile Layers ($2.90 per hour).

Since there are deadlines for openings, applicants are advised to apply as soon as possible. See Frank Lee, Apprenticeship Opportunity Foundation, 1122 Market St. or phone 621-9712.

Apprentice



PHILIP CHANG (third from left) is one of four Chinese students accepted for apprenticeship in the sheet metal trade. Congratulating him are Bob Fallena, A & K Sheet Metal Contractors foreman; Tom Dowrick and Ed Kenny, Sheet Metal Local 104 officials.

EAST WEST 西東

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National Merit Scholarship Winner

DENNIS WONG, son of Mrs. Emily Wong of the American Bakery and Confectionary Workers Union Local 125-A, holds National Merit Scholarship Award Certificate awarded him at ceremonies held at Sunshine Biscuit Co. plant in Oakland. With him are Mrs. Wong and her co-workers at the East Bay plant.

EDITORIAL

Dr. Noguchi's triumph

It is heartwarming to witness the triumph of Dr. Thomas Noguchi, the Los Angeles coroner fighting for his job amid charges of erratic behavior.

It is doubly inspiring to see him receiving the support of his fellow Japanese-Americans who gave $44,000 to his defense. Dollars and even cents from strangers who know him as only a man in need.

We wonder if the Chinese-Americans would be so generous and compassionate as to come to the aid should one of them be caught in a similar situation.

We would never know until such an event occurred and until then we can only make conjectures. We hate to be pessimistic, but the chances are not good.

We are still behind the Japanese when it comes to solidarity and being a Samaritan. This spirit of "one for all and all for one" is commendable.

Yet, we can learn to be generous, to share. Not just money, but time and talent, no?

Announcement

East West is printed fifty times a year. And because it is the time of year for recreation when one heads for the mountains and shore we will close shop for one week. We will be back on the newsstand on August 20.

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FORUM

Scientists and the bomb

Don M. Tow

(**Ed. Note:** Don M. Tow is a graduate student at the University of California in Berkeley. He is a recent winner of an Asian student's essay contest.)

●

We are witnessing within the scientific community the beginning of a movement which may prove to be of crucial importance to this country and to humanity. This is a movement of the scientists to take a more significant role in social and political affairs, especially affairs involving military spending and weapons development.

On April 29th of this year at the American Physical Society meeting in Washington, D.C., a poll was taken of 1,216 physicists on President Nixon's proposed Safeguard Anti - Ballistic Missile System (ABM). On the question of for or against the deployment of Safeguard, the results were: For—21 per cent, Against—76 per cent, and Undecided—3 per cent. On the question of whether deployment of Safeguard is likely to lead to an increase, to have little effect, or to a decrease in the arms race, the results were: Increase—70 per cent, Little Effect—25 per cent, and Decrease—5 per cent. This poll clearly shows that the large majority of American physicists believes that the Safeguard ABM system is undesirable and dangerous to have.

During this four-day Washington, D. C., meeting, hundreds of physicists also participated in other anti-ABM activities, such as a walk to the White House, which was then picketed, presentation of an anti-ABM petition with over 1,200 physicist signatures to Dr. Lee DuBridge, the President's Scientific Advisor, open meetings on the technical aspects of ABM, and visits to Senators, Congressmen, and their aides. Perhaps the most politically effective activity was the tremendous number of visits to Senators by groups of two to four physicists. Not only was every Senator who was still undecided on the ABM visited at least once, but many other Senators were visited. All together about 60 Senators were visited, and in many cases, the discussions went on for an hour or more. All these activities were coordinated by the newly formed organization called "Scientists for Social and Political Action" (SSPA) and the older organization "The Federation of American Scientists."

This fight against the ABM reflects a new mood spreading in the American scientific community. This mood results from the realization that the world situation cannot continue as it has been in the past 25 years. Dr. George Wald, professor of biology at Harvard, and Nobel Prize winner, said on March 4th at the MIT "Symposium on the Uses of Scientific Knowledge" that a distinguished professor of government at Harvard had recently estimated that the probability of having a full-scale nuclear war is about two per cent per year. This two per cent per year means that the chance of having a full-scale nuclear war by 1990 is about one in three, and by 2000 about fifty-fifty.

In the event of a major nuclear war, the most conservative estimates of the number of Americans instantly killed is about 50 million, with about an equal number critically injured or seriously crippled. While the domestic affairs of the United States are crying for attention and financial assistance, the United States' best brains are working on weapons development and her military budget is about $80 billion per year; this is about 40 per cent of the total Federal budget. In the minds of many scientists, figures such as these lead them to only one conclusion: That the first priority of business must be to alter the present trend towards militarization and to immediately start negotiations on arms control and nuclear disarmament.

As in the case of the Nuclear Test Ban Treaty, the problem of inspection will be a serious barrier to agreement on any strategic arms limitation. At the moment, both the United States and Russia are working on, but have not perfected, a new weapon called MIRV. MIRV stands for Multiple Independently Targeted Re-entry Vehicle; it allows a single missile to shoot several warheads, each warhead targeted at a different city. Once MIRV is perfected, it will be almost impossible to have an effective means of inspection. This is because orbital satellites can only observe ICBM (Inter - Continental Ballistic Missile) installations; they cannot see through a silo cover. Only an on-site inspector can count the number of MIRV's concealed in an ICBM silo. Furthermore, the MIRV inspector would have to keep his eye everlastingly fixed on the missile to be sure that a new nuclear Hydra was not slipped into place. It will be almost impossible to persuade the Russians to agree to such on-site inspection. This is why many scientists believe that now is such a crucial time to negotiate strategic arms limitation. We may never have such an opportunity again.

There is always the remark that the United States cannot just unilaterally stop weapons develop-

(Continued on Page 7)

Sour dream **By Manchester Fu**

Peter Fonda, who should be on a Honda, straddles a Harley Davidson. Verooming ahead of him is Dennis Hopper. Two hip cyclists barrelling down the highways, nomads free as eagles flying, doing their thing. "Easy Rider" at the Music Hall.

This is an allegory of the American Dream gone sour, curdled by the pursuit of the buck. Like Edward Albee's "American Dream," a string of empty boxes neatly gift wrapped, "Easy Rider," a southern term for a whore's old man, has for its symbol a fancy bike with stars and stripes painted on its gas tank.

While zinging through the deep South, the cyclists are shot at by a sniper in a pickup truck. Blam. And the rider flies from his chopper, the wheel still spinning, and the bike bursts into flame. The American Dream going up in smoke.

Fonda and Hopper wrote the script with Terry Southern. Fonda also produced while Hopper directed and won the first director prize at Cannes.

A tight film, running only 94 minutes, it tells the story of two cool cats who make a score with cocaine to finance a cross-country trip, stashing the loot in a plastic tube stuffed into the bike's gas tank.

With Lazlo Kovacs behind the camera and the music of Jimmi Hendrix, Mike Bloomfield, Bob Dylan among others rocking the way, the two zoom along, pausing to drink in the natural beauty of the Southwest; the sun toasted desert, the black, brooding mountains against a blood red sky. America, the beautiful.

They find that life close to the soil is good. And this is what a hippy commune is trying to do. But, man, someone should tell them that you don't grow things scattering seeds on unplowed ground. Fonda predicts, "I think they'll make it." Want to bet?

Things perk up when they meet Jack Nicholson at a Southern jail. Nicholson steals the show as the alcoholic attorney-philosopher who comments, "This used to be a hell of a good country. I don't know what happened to it." And he tilts his pint of Jim Beam to his lips to help him pass the day.

There is also a visit to the House of Blue Lights, a cat house in New Orleans. Fonda, our existential hero, just sits there while the hooker (Toni Basil) asks, "Don't you like me?" And he suggests that they take a walk and takes her to the Mardi Gras. Hopper, the speed freak, acts like a rabbit.

Later Peter laments, "We blew it." That they did. The joint they puff is real pot.

They commit a fatal error wheeling into a Southern town where the natives frown on non-conformists, especially long-haired dudes on choppers who make the local gals giggle. Hatred erupts into violence.

And that's about it. The flick is mounted on a small frame, but its heartbeat comes in loud and clear, exposing the prevailing climate in America today. Take the money and run. Never mind who gets hurt. Hurt the other guy before he hurts you.

"Easy Rider" is a sad trip. But it's a trip that you should make. A film to see, to ponder over. A love-hate affair. Pro-America, anti-Americans. Like Nicholson says, "This used to be a hell of a good country."

What the hell happened to it?

★ ★ ★

ONWARD AND DOWNWARD: The Chinatown - North Beach Youth Council has taken over the subterranean celler of the old hungry i as its new headquarters. Looks like Enrico Banducci won't be back. . . . Wild West running into security problem at its coming three-days bash at Golden Gate Park. A suggestion of Boy Scouts to handle the mob brought laughter, but loud, from the street people who attended the community meet. National Guards? . . .

Baby born aloft on JAL flight

The emblem of Japan Air Lines is a crane. A crane is related to the stork. And stork brings babies. So JAL's non-stop Tokyo-San Francisco Flight 022 unexpectedly last Friday increased its passenger manifest with the birth of a baby girl, Hung Ho.

She was born to Mrs. Kan Yu Wong Shek of Hong Kong who with Mr. Shek and their two sons were coming to live with Mr. Shek's brother, Mr. Pui Lan Shek, 56 Salmon St.

The baby was born at 5:55 a.m. Pacific Daylight Time and the mother was asssited by passengers Dr. Wataru Ishizaki and his wife Yuriko, a nurse, both from Tokyo. Also helping the doctor was chief stewardess Hisae Moritake.

DIVERTED

Flight 002, which departed Tokyo at 5 p.m. Friday was diverted to Anchorage, the nearest landing site in the flight's Great Circle route.

JAL officials report both mother and baby are fine. They were admitted to Providence Hospital in Anchorage.

Teruo Godo, the airline's chairman and a passenger aboard JAL flight 002, celebrated the birth by congratulating the parents. He said it was the first birth recorded on JAL trans-Pacific flight.

The DC-8 Super 62 was carrying 139 adult passengers, five infants and a crew of 12.

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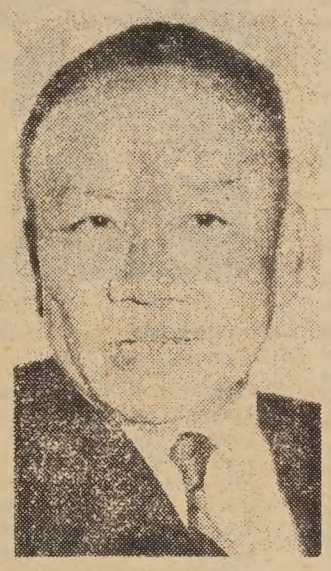
Chiang aide raps U.S. China policy change

A senior adviser to President Chiang Kai-shek of Nationalist China expressed criticism here last week of the State Department's slight relaxation of the ban on Americans visiting Red China.



KU CHENG-KANG

Ku Cheng-kang said the move is seen by non-Communist Asia "as an American retreat in the face of Chinese Communist pressure or threat."

His comment was directed at the change, effective only ten days ago, permitting members of Congress, journalists, professional teachers and certain scholars, scientists and medical doctors to visit mainland China.

Despite Ku's concern, American observers see no flood tide of travel to Red China, which has had a policy of refusing entry to persons with American passports.

Ku, interviewed through an interpreter at the St. Francis Hotel, was equally opposed to another State Department move easing the long-standing embargo on the importation of goods originating in Red China. The change, coinciding with the travel modification, allows Americans to purchase up to $100 worth of goods made on the Chinese mainland.

Easy-matic

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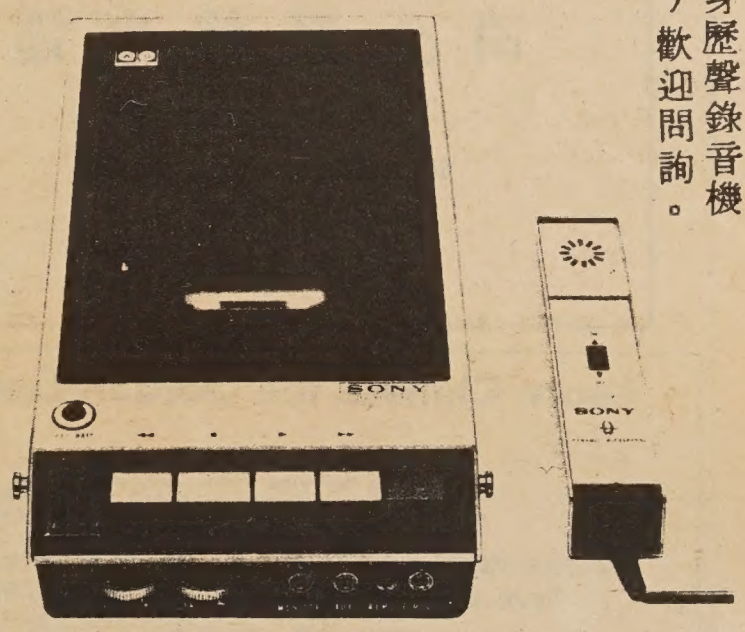

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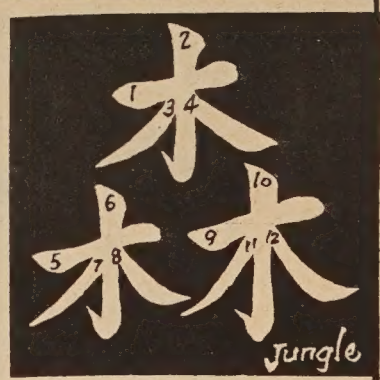
JUNGLE



Cantonese **SUM** Rhyme with GUM

Mandarin **SHEN**

If you remember that the Chinese word "forest" is simply putting two trees together, then here is more timber for you: three trees make the word "jungle."

As an adjective, the word "jungle" means dense, luxuriant, or plentiful. "Jungle River" is the Chinese name for the river Seine in France. "Jungle severe" is a stern discipline. Sometimes the word "jungle" means being dignified.

Although not many Chinese go for a safari, retirement is often described as heading for the forest or the jungle. There are several interpretations for this. One is the idea of withdrawing from the world. Another is the desire to be as close to nature as possible. The third is that the life of a retired person should be devoted to reading, studying, and meditating, which can best be accomplished away from society.

There was an old man from the city of Chou who complained continuously about his misfortunes to anyone willing to listen. "When I was young, I devoted myself to literary studies. After graduation, I sought an appointment in the government. But alas! The emperor preferred experienced, elderly scholars. Then the emperor passed away. The new emperor was a military man. Naturally, I turned to the study of military tactics. When I finished the course, guess what happened. He died. His successor was a younger man who favored literary studies. Just when I thought that I may get a job from him, I learned that he preferred younger people with new ideas."

What a tragic tale! But that is usually what happens to a person who spends his whole life catering to the preferences of others and never finds out what he himself wants to do.

Now he can "head for the jungle," too. If there is nothing else he wants to do, at least he can keep ol' Jim company.

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SF Foundation funding includes Chinatown

The San Francisco Foundation announced it has given away more than $1,800,000 during the fiscal year just ended, an amount which represented its total capital outlay just nine years ago.

Now the Foundation is entering its 22nd year with capital funds of nearly $16 million.

Among grants given last year were:

- $48,450 to provide a newcomers' service for newly arrived Chinese.
- $17,000 for a science program for Chinatown youngsters by the faculty of San Francisco State College at Marina Junior High School.

Chi-Am gifts to hospitals

SUNNYVALE — The Chi Am Circle Club of Santa Clara County recently donated $300 to the Chinese Hospital in San Francisco to purchase three overbed tables and the maintenance funds of the hospital's free clinic.

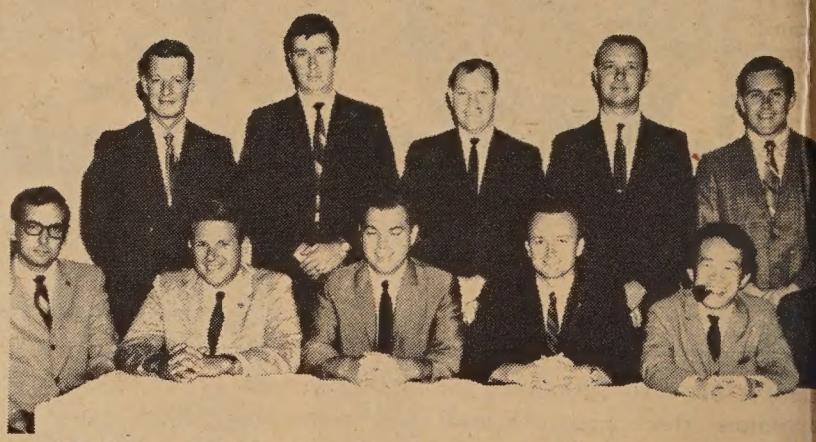
Another $300 will be presented to the Porterville State Hospital in Porterville for the patients' fund which supports educational and recreational projects.

Club president Mrs. Tom Jow will visit the State Hospital to present the check.

Funds for the projects were from the sale of cookbooks which included Chinese and American recipes compiled by the club's 60 members.

The books were sold out and the Sunnyvale Chinese School has obtained rights to additional printing and is now selling the cook book.

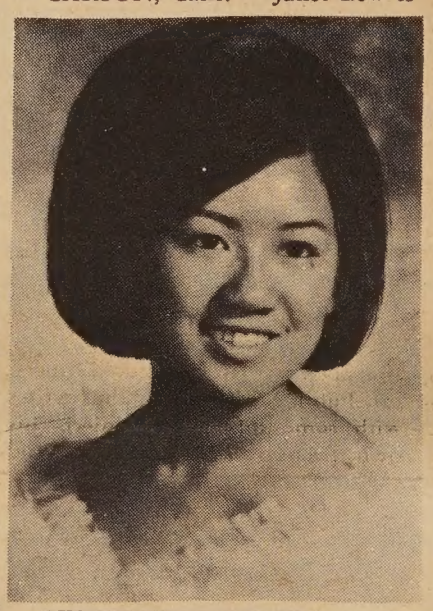
Jaycees



GERALD J. CHAN (seated, fifth) has been installed as secretary of the Vallejo Junior Chamber of Commerce along with other jaycee officers. Chan is assistant planner for the city of Vallejo and was a volunteer at the fire department during its recent strike.

Janet Lew on fashion board

CARSON, Calif. — Janet Lew is one of Carson's busier people.



A full time student during th school year, Janet is now workin at the admissions office of Cal Stat Dominguez Hills. In addition to h duties as admissions officer, she w also recently appointed to the Bu locks College Board, a group of gir representing colleges in the souther California area.

As a member of the college boar Janet represents Cal State Domin guez at conferences, showings an other fashion happenings. Janet als works in the Bullocks Del Am store as a guide and model.

Janet is a spohomore at Domi guez, and was recently elected Low Division Representative. She pla to work for a Ph.D. in psycholog

Janet is the daughter of Mr. an Mrs. Peter B. Lew of Carson. prominent insurance underwriter Los Angeles, Lew is past preside of the Lung Kong Association that city.

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SAN FRANCISCO (RICHMOND AREA): Sat. 9-11 a.m., Golden Gate Church, 829 - 25th Ave. Rev. Peter Yang, 751-2242.

SAN FRANCISCO (DIAMOND HEIGHTS AREA): Sat. 10 - 12 noon, Diamond Heights Elem. School, 350 Amber Drive. Mr. Stephen Jay, 647-8486.

SAN FRANCISCO (Cabrillo): Tu & Th 4-5:30 p.m. at Cabrillo Elementary School, Cabrillo and Twenty-fifth Avenue. (Call 751-2242 for information)

SAN FRANCISCO (CHINATOWN): Sat. 2-4 p.m., at Clay Street YWCA, Clay between Powell and Stockton Streets. (Call YU 2-3922 for information.)

OAKLAND (Children): Sat. 10 to 12 noon at Chinese Presbyterian Church, 265- Eighth Street, (Call Mr. Ed. Fung 836-4151 for information)

BERKELEY: Weekday Class, M,W,F, 4-5:15 p.m.; Sat. Class 9:30-12;30 p.m. Berkeley Chinese Language School, 2117 Acton St., Mrs. C. M. Lee (848-8965)

PALO ALTO: Friday Class 7-9 p.m., Stanford Area Chinese Language School at at Covenant Presbyterian Church. Mr. Howard Ding (321-1286)

SUNNYVALE: Friday Class from 7 to 9 p.m. sponsored by West Valley Language School. Class held at Ortega School. Mr. Allen Chinn, Mr. George Lee, Mr. Ben Wong (867-3573)

SAN JOSE: Friday Class (7 to 9 p.m.) Santa Clara Chinese Language School. Class held at O. S. Hubbard School, East San Jose. Mr. Ted Fong (241-7803)

SAN DIEGO : Saturday 10 to 12 noon, Chinese Community Church (U. C. C.)School, 1750-47 St. Rev. Joseph Ma (262- 5433).

WASHINGTON D. C. : Sat. 10 - 12 noon, Chinese Language School in Washington D. C., 1011 L Street, N. W. (Cantonese and Mandarin) Dr. C. C. Hung (HU 3-3411)

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The Japanese-Americans

look Books

by Charles Chuck Chan

larry H. L. Kitano, **Japanese Americans: The Evolution of a Subculture** (Englewood Cliffs, N.J., Prentice-Hall, Inc., 1969), 186 pp., $5.95.

"We have described a group that has been effective in social organization, effective in socialization, effective in controlling deviant behavior, and effective in 'becoming successful' in American terms. When we look back on the past prejudice and discrimination faced by the Japanese, we find that even their most optimistic dreams have been surpassed. Such a story may give us some optimism for the future of race relations in the American society."

Thus concludes the author in his eport on the Japanese in the U. S. A rather astonishing ending, conidering that more than 110,000 japanese West Coast residents had heir lives totally disrupted when hey were interned in "war relocaion camps" during World War II.

Dr. Kitano makes it known in he preface that his book is a story of success in America, Japanese-American style. His cursory examination of the last U. S. Census shows that the income and educational levels of the Japanese-Americans are high, and that they are the highest in both levels in California among all non-white groups (i.e., Chinese, Japanese, Filipino, Negro, persons with Spanish names). The stated purpose of his short but comprehensive text is to describe one group's adaptation to "interethnic contact and conflict with a minimum of bloodshed and chaos." He acknowledges that the factors leading to such adaptation are complex, and that his research is just a beginning; he hopes that other publications will follow.

The author, Harry Haruo-Lee Kitano, was born in San Francisco in 1926. His high school valedictory address was given in a war relocation camp. He received his A.B. degree in 1948, his Master's degree in Social Welfare in 1951, and his Ph.D. in Education in 1958, all at the University of California, Berkeley. His Ph.D. thesis was *Anxiety and Rigidity in Adjustment-Class Children.* Several of his articles pertaining to Japanese-Americans appear in *The Journal of Social Psychology.* This is his first book, which is part of the "Ethnic Groups in American Life Series" under the editorship of Milton M. Gordon, Sociologist.

The book consists of nine chapters: The Japanese in the United States; Up to World War II; The Wartime Evacuation; After World War II; The Family; The Community; The Culture; Social Deviance; Conclusions and Summary. It has a five-page bibliography and an appendix with 31 tables.

As with the others in the series, this book is written for the "American Public." The author thus writes with some informality, injects his own personal experiences, and treats the absurdities with humor; yet it contains enough sociological-psychological terminologies and data for the serious students.

This reviewer is more intrigued with the cultural and historical aspects of the book.

It is no surprise to find that the Japanese and Chinese have many similar traditions concerning family life, such as stress on filial piety, respect for age and seniority. The author neglects to tell how Japan developed these and other beliefs. Ruth Benedict, in her *Chrysanthemum and the Sword* states: "Filial piety is, of course, a high ethical law which Japan shares with China, and Chinese formulations of it were early adopted in Japan along with Chinese Buddhism, Confucian ethics and secular Chinese culture in the sixth and seventh centuries A.D."

About the most fascinating chapter is the one on The Culture in which the author reveals meticulously the norms, values, and personality of the Japanese. It is particularly noted that the Japanese, in the past, have laid heavy emphasis on status distinction and "knowing one's place." Benedict has a chapter titled "Taking One's Proper Station," a term relating to the traditional reliance upon order and hierarchy that is necessary in a society with a strong class and caste system. Up to the late 19th Century, the feudal society of Japan was divided into social castes. Below the Imperial Family and the Court nobles were the following four castes ranked in hierarchal order: The Samurai (warriors), the farmers, the artisans, and the merchants. And below these were the outcasts or untouchables, among them the Eta, who were the scavengers, and skinners of carcasses. Many of the early Japanese immigrants emigrated to the U. S. to escape such rigid caste structure; among them were the Eta who in effect have gradually "lost" themselves among the other Japanese. (It should be duly noted that a centennial celebration took place at Coloma on June 7, 1969, commemorating the arrival of the first Japanese immigrants (Wakamatsu Silk and Tea Colony) in California. It was not until after 1890 that significant numbers of Japanese start to emigrate to the U. S.)

It is the reviewer's opinion that there is some carry over of the propensity for classification and distinction among the Japanese in the U. S., such as the use of generational reference as ISSEI (一世) for the first generation immigrant born in Japan, NISEI (二世) for second generation born in U. S. to Issei parents, and SANSEI (三世) third generation born in the U. S. to Nisei parents. In addition, there are the KIBEI ("return to America" 歸米) who are Nisei who have spent their early years in Japan.

Unlike the Chinese, the Japanese have not established any family or clan organization in the U. S. This may have been due to the fact that in the past, only noble and samurai families were allowed to use surnames, as pointed out by Benedict. The Japanese have two main broad overall organizations: The Japanese Association, an Issei group, and the Japanese American Citizenship League, which is of Nisei-Sansei composition.

I find incongruent the author's belief that the prospects of another mass evacuation are low. He further states: "In our opinion, never will any American group submit to such treatment without fighting back—if only because of the lesson learned from the wartime evacuation of the Japanese." He fails to call to the attention of the readers Title II of the Internal Security Act of 1950, which legally sanctions the provision of emergency detention quarters. Bills, authored by Japanese-American legislators, have recently been introduced both in the U. S. Senate and House which call for its repeal.

With the current movements in several cities for coalition among the Chinese, Japanese, and Filipino youth for greater thrust in attainment of human rights and recognition, books such as Kitano's should be read by all three groups for insight on one's own and each other's past history and ethnic identity.

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People and Places

HONOLULU — Dr. Richard You has been reelected as secretary of the U.S. Olympic Weightlighting Committee for four more years.

SAN FRANCISCO . . . Recent visitors to San Francisco were the Rev. and Mrs. Francis Yip of Hong Kong. The Rev. Mr. Yip is pastor of the Holy Carpenter Church (Episcopal) of Hong Kong, which operates a Young Workers' Hostel, Workers' Clinic, Canteen, Training Center and Youth Center. They have recently started a tour service for visitors to Hong Kong, and have organized workers into a Mutual Benevolent Association.

PORTLAND, Ore. — Harvey Lee, son of Mr. and Mrs. Jack Lee, is returning from the Philippines where he served with the Peace Corps the past two years.

June Fung has been elected to the Board of Governors of the Interior Department Associates of the Northwest. The organization which promotes the welfare of Interior employees has a membership of 3,500.

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Dragon Carving

India and China

by George W. Kent

The "Orient," to most people, means India, China, and Japan. And there is nothing wrong in this use of that geographical designation. Nothing, that is, unless we assume that because Chinese, Indians, and Japanese are "orientals," they are really the same.

The tendency to lump all orientals together and speak as if they think alike, look alike, and act alike, comes, perhaps, from the historical fact that India has influenced China, and China has influenced Japan—down through the centuries. Each of these great centers of oriental civilization, however, has made its own unique contributions to the cultural life of man, independent of borrowings from other peoples. There is, in fact, a *great difference* between China and India and Japan in terms of thought and life-styles.

Let's look at China and India. Both are ancient civilizations. Both have impressed the world with a wisdom literature of great importance and fame.

China had its "classics," and Confucius, as well as other important thinkers. Its Confucian books and its early Taoist works form its wisdom literature, that is, its record of the ages-old experience of a great mass of people. China's wisdom literature betrays a concern for life in *this* world, for ethics, for good government, for history. Its concern for the highly theoretical pursuit of learning, for epistemology, logic, metaphysics, and theology is, by contrast, extremely small. Small to the vanishing point. In ancient China man was the glory of all creation, and thinkers concentrated on *him*. Philosophy was not for the remote scholar; it was for every man, and it answered, primarily, one question: what shall I do?

The difference between this approach of the Chinese, from the very beginning, and the early and continuing approach of the people of India is profound. The wisdom literature of India appeared, for the most part, between about 1500 and 500 B.C., and is generally known as the *Upanishads*. This body of literature is extensive, and the product of many hands. In fact, one can think of no one particular name in connection with it—name, for examples, like Confucius, Plato, Moses, or Mohammed.

The breath of the Eternal fills the pages of India's ancient literature, as contrasted with the focus of China's ancient literature on man in society, in history. The ancient Indian was concerned with ultimate questions: what is the nature of human life? What does death mean? Is there hope of immortality, a life beyond? The single most important teaching of the *Upanishads* is: *you are that*. Simple? What it really means is that the basic stuff of human life, of every man, is *identical* with that of the whole universe, of all there is. There is no "I," and outside of me, as something different, everything else. It means, also, that to know one *self* is to know everything! So the ultimate good, as far as the ancient Indian was concerned, was to overcome *duality*.

A curious doctrine in the *Upanishads* is that the state of dreamless sleep is the most real, dreaming is next, and the state of ordinary wakefulness is least real. This is because in dreamless sleep there is no differentiation between myself and other things.

In the early twentieth century Chinese thinkers were searching around trying to get their bearings in the modern world. Some observed that the West seemed entirely materialistic, and the Indian seemed overly "spiritual" or "metaphysical." Some asserted that China thus stood in the middle, with a rational compromise between the eternity-fixation of India and the thing-worship of the West. In a new sense, the "middle" kingdom(?).

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WHAT IS GUNG FU?

Gung Fu is the popular, general and inclusive designation (in the United States) for the Chinese self-defense arts. Although the expression 'Gung Fu' is used widely today, the term's etymology is in no ways definitive as to how it came to be directly associated with the Chinese self-defense or martial arts. Gung Fu is more a venacular term; a more formal and proper term is 'Mu-shu' or 'Gwa-shu' which means 'martial art' or 'national art.' However, since Gung Fu is a more familiar term in America, we will overlook the semantic and linguistic difficulties of the term. Thus, Gung Fu means any of the traditional Chinese martial arts.

Gung Fu as a traditional Chinese martial art was developed to efficiently use the components of the human body or the traditional Chinese weapons (staff, knife, sword, spears, etc.) as extensions of the human extremities for self defense. The development of Gung Fu as a martial art dates back many centuries; its history is filled with facts and figures, myths and legends. Today Gung Fu is studied as a means of self defense, as a sport, as a form of physical exericse and conditioning, and as a mean of learning and understanding some of the cultural forms and traditions of the Chinese people. The styles and systems of Gung Fu are many. Some schools teach primarily unarmed techniques with little to no emphasis on the traditional weapons while other schools place equal emphasis on both unarmed and weapon training.

Training in Gung Fu consists of the systematic learning and practicing of prearranged exercises that simulate various defenses, attacks, and counterattacks. Some of these exercises requires a partner acting as an opponent; other exercises merely involve 'shadow boxing' with an imaginary opponent. The generalization, extension and application of these prearranged exercises to actual situations differentiate the beginner from the more advance student. Gung Fu empahsizes both physical development and psychological preparedness in exericse and self defense encounters. Its practice encompasses unique methods for body conditioning, exercise, movement and balance; in dynamic and static exercises and with Eastern philosophical and psychological roots.

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Congressman Burton hits Hoover's remarks

WASHINGTON — Congressman Phillip Burton praised the contributions of Chinese-Americans to their country in an address to the House of Representatives last week.

The San Francisco congressman said he was prompted to make his remarks because of "the unfortunate connotations" growing from testimony by FBI Director J. Edgar Hoover recently.

Congressman Burton said "At least one-quarter of the 300,000 Chinese-Americans in the United States reside in the city of San Francisco where they are highly-respected by their fellow citizens as patriotic, constructive, hard-working members of the community.

EDITORIAL

"The San Francisco Chronicle of July 6, 1969, printed an editorial which clearly points to the unfortunate — and I certainly hope unintended — conclusions drawn from testimony before a subcommittee of this house," Congressman Burton said.

The editorial in the San Francisco Chronicle stated:

"On the evidence of the blatant, belligerent and illogical statements of some Red Chinese spokesmen, Director Hoover has concluded that the United States is beyond doubt Red China's No. 1 enemy. The opinion clashes with recent events on the banks of the Ussuri, and with the respected testimony of numerous Sinologists, but the director is entitled to it.

"On the other hand, when he speaks of Red Chinese infiltration and cites the fact that there are 300,000 Chinese in the United States, some of whom might be susceptible to recruitment, he oversteps the bounds. He is irresponsibly slurring a large substantial segment of American citizens and he ought not to do it."

PROPAGANDA

The testimony referred to by the Chronicle was made by Hoover before a Subcommittee of the Committee on Appropriations of the House of Representatives. Hoover stated:

"We are being confronted with a growing amount of work in being alert for Chinese-Americans and others in this country who would assist Red China in supplying needed material or promoting Red Chinese propaganda. For one thing, Red China has been flooding the country with its propaganda and there are over 300,000 Chinese in the United States, some of whom could be susceptible to recruitment either through ethnic ties or hostage situations because of relatives in Communist China.

"In addition, up to 20,000 Chinese immigrants come into the United States each year and this provides means to send illegal agents into our Nation."

CONTRIBUTION

"The inference invited by his testimony denies the basic heritage of our nation, that we all have roots from other countries. We or our forebearers settled in this land to build a better life, bringing the cultural diversity which has made this nation great," Congressman Burton said.

"Chinese-American citizens have lived in California since before she was a state. Thousands have fought and died in our nation's wars. Their contribution to the arts and sciences, to the advancement of freedom and the development of this nation and its history are too well known to belabor.

"I am sure that all thoughtful Americans regret the unfortunate connotations which may be drawn from Mr. Hoover's poorly conceived comments."

Forum

(Continued from Page 1)

ment. However, a great number of distinguished scientists have testified that Russia is behind the United States in weapons development and that Russia does not have and in the next few years will not have a first strike capability. Therefore, the United States can afford to test Soviet willingness to come to an arms agreement without running undue risks to its security.

For the past 25 years we have spent a great deal of energy and money in the machinery of war; the majority of scientists believes it is time that we spend our energy and money in the machinery of peace. Whether ABM will be stopped, we can be sure that a drastic change has occurred, for Congress will no longer rubberstamp everything that is wanted by the military. In leading this movement to change the course of this country, these scientists are taking on a most formidable task, but at times of doubt, they can be inspired by remembering the anti-Vietnam movement which in a matter of two years changed from a feeble beginning to a movement supported by a majority of the American people and a movement which altered the 1968 presidential election.

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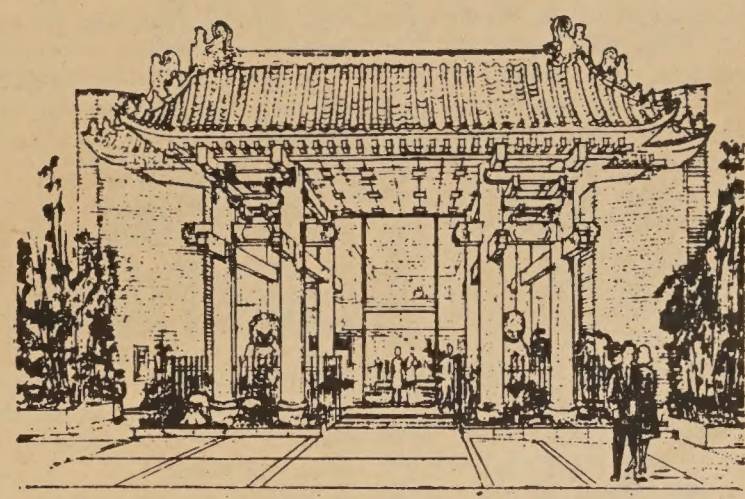

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CAROLE'S BARREL

By Carole Jan Lee

PLAYS

"The Man Nobody Saw" is the latest production of Plays For Living, Inc. a non-profit drama group which tours the Bay Area, presenting plays about the social and personal problems we encounter daily.

Based on The Report of the National Advisory Commission on Civil Disorders (the Kerner Report) "The Man" featured four performers, two white, and two black. Using only a few props, and playing many roles, they dramatized the life of a black couple attempting to struggle through the process of day-to-day living, trying to fulfill the basic needs of a home, food and a job. But they were thwarted at every turn. Most often, the persons responsible for the frustrations of the black man were never seen . . . the personnel director who did not bother to interview the black man; the bank president who refused a loan because he was a "poor risk," the white mother who fought against integrated schools.

The high point of the play was the Negro mothers lament on how difficult it was to be the wife of a black man, whose role as father and bread winner had been sublimated, how his feelings as a failure were so debasing; it brought tears to my eyes.

A unique feature of all Plays is the open discussion by the audience following the play. Led by doctors, psychiatrists or social workers, members of the audience are asked to give their opinions and feelings about what they have just witnessed. It can be a shock to ask yourself which character you identify with. I viewed the play in terms of the Chinese minority. Added to it would be the language problem, and the fact that it is multiplied by the hundreds, and it becomes an immense social problem.

Among some of the cogent points brought up by the viewers about "The Man" were: How we human beings overtly and covertly inflict the wounds on our fellowmen daily; that there is a definite racial gap; that there is a need for new priorities in our national goals; that the country may yet experience a revolt of the thirty million poor.

Other plays in the repertory include a play on racial prejudice, one on parent-child relations, and one on children to children communications. If you ever have an opportunity to see Play for Living, don't pass it up.

FAREWELL

We bid farewell to my brother-in-law last week.

Ed Lee was a graduate of UC Berkeley, a member of Pi Alpha Phi. He was a member of AIA, an associate of Higgins and Root Architects in San Jose. He was an avid Forty-Niner fan, a devoted family man.

At the age of forty-one, he passed away of cancer.

Only last Easter, he and his family had been on a trip to the mountains, climbing and hiking in the snow. In that short time, his strong healthy body became a mere shell.

We hear about these things happening to people every day — but the sorrow is deep when it happens to one of your own.

WHAT TO SAY

What do you say to his 83-year-old mother, who finds it hard to understand. Why should her son, who has lived only half his life need to die so young?

What do you say to his wife, who would put most of us to shame when it came to devotion to husband and home.

What do you say to three young boys who need, but now do not have a father?

In the quiet dignity of the Episcopal buriel service we found solace in the words . . . "The Lord gave, and the Lord hath taken away . . ."

Heaven must be a much richer place because Ed is there, so it is Farewell — for now.

Six vie for Sacramento queen title

SACRAMENTO — Six finalists for the title of Miss Chinatown Sacramento have been announced by Moon Festival chairman Howard Wong.

The finalists are Virginia Fong, 18, of American River College; Deborah Louie, 19; Donna Lowe, 18; Selina Soohoo, 18; Lucille Wong, 18, and Kathy Yee, 18, all of Sacramento City College.

Selection of Miss Chinatown Sacramento will be held on Oct. 4, at the community center in Chinatown. The winner will represent the capital city in the Miss Chinatown USA contest in San Francisco during the Chinese New Year celebration.

The Miss Chinatown Sacramento contest is a part of the annual Moon Festival sponsored by the Sacramento Chinese Community and the Capitol Lions Club, to be held this year from Sept. 27 through Oct. 4.

Tickets to the coronation ball will be $5 per person with proceeds going to the Capitol Lions' charity fund.

Alamedans top judo tourney

ALAMEDA — The Island Judo Jujitsu Club of Alameda took top honors in the recent Pacific A. A. U. Junior Olympic Judo Championships held for judoists of San Francisco, Alameda, Contra Costa, and San Mateo Counties.

The Alameda team coached by Wally Jay produced three Champions, three runnerups and three third places. Leon Jay, son of Coach Jay won the 13-14 year Lightweight title. The meet was held in Daly City.

'Wild West' arts festival tickets on sale

San Francisco musicians and artists are joining together to present a festival of arts, "The Wild West," in Golden Gate Park on Friday, Saturday and Sunday, Aug. 22, 23 and 24. All daytime events — concerts, art exhibits, and other presentations—will be free. Three paid admission evening concerts in Kezar Stadium will offset the expenses for the non-profit festival.

Tickets for the Kezar evening concerts are on sale, by mail order, at the Downtown Center Box Office, 325 Mason St.

DIVERSIONS

AUG. 11

Summer Vacation Church School at the Salvation Army Chinatown Corps, 2 Waverly Place, August 11-22, 9:30 a.m. to 12 noon. For ages 6 to 17. Crafts, games, Bible stories, outing, refreshments. Free of charge.

SATURDAY, AUG. 16

PICNIC DAY spons. by Chinese Christian Union. Busses will leave from 925 Stockton St. at 10 a.m. for Stern Grove. Bring your lunch. Program being planned by CCU.

AUGUST 23-31

Chinese YMCA CAMP at Silver Lake, Amador County.

Asian art committee

Dr. T. Kong Lee and Albert C. Lim were among a group sworn in as members of the Asian Art Committee by Mayor Joseph Alioto last week.

The ceremonies were held in the Brundage Wing of the de Young Museum. The committee was formed by Mayor Alioto for the purpose of making San Francisco a world center for Oriental art.

Sacramento girls

Miss Chinatown Finalists

These finalists for the crown of Miss Chinatown, Sacramento, were named last night. From left are Virginia Fong, Deborah Louie, Donna Lowe, Selina Soohoo, Kathy Yee and Lucille Wong. A pageant and coronation ball is set for Oct. 4 in the Chinese Community Center.

Bee Photo by Jack Vander White

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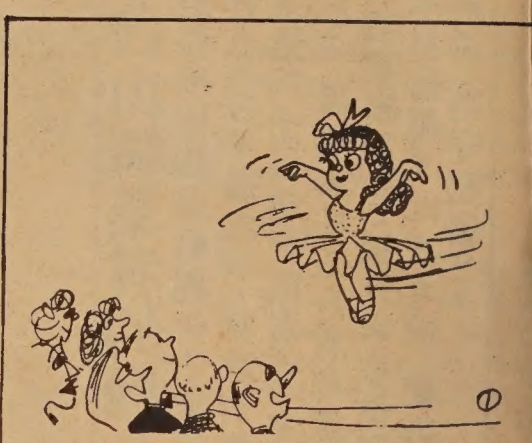
同樂園

笑話

笑話一大擔

昔有孫某好講贏話，常于言語之間討人便宜，一日邂逅新交之友，彼此新通姓名，友亦滑稽之流，聞其姓孫，乃笑而不答，孫某固請，始曰：有些不便，弟忝姓祖，孫某聞言，知其故意戲弄，隨應聲曰：有何不便，不過你祖我孫，我孫你祖耳，祖某欲討便宜，反遭其辱，心甚不甘，乃曰：你曾聞鄉人故事否。從前有一山古佬，四十以外方始生子，以爲現在世界，最重學問，乃取名「學問」，二年後又生一子，夫婦以爲古怪，卽以命名，又二年復生一子，大家以爲笑話，又卽取名「笑話」，山間生活，不外砍柴採樵，三子長大，自不能改而父之道，每日上山樵薪自是份內之事，一日山古佬由外回家，見其妻將其長子韃撻，急問其故，其妻曰，今日三子上山，笑話取得一大擔，古怪也有多少，惟獨學問一些沒有，你說要打不要打，山古佬聽了，連聲喝道：該打，該打。加上兩桶清水。」

（KMH）



笑話

口試問答

某公司聘請職員，經理對應徵人口試，問題是：「二加二等於多少？」每一個人都回答係「四」。經理只是搖頭。最後一個應徵者回答是：「經理，請問你希望二加二等於幾多呢？」

（唐老鴨）

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（斯人）

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「喂，」廚子叫道：「鍋裏加上兩桶清水。」

（KMH）

學有專長

父：「一個人在社會上須要一種專長，才不會被淘汰。」

子：「我也有專長喲！」

父：「你來頭來腦有何本領呢？」

子：「我寫喲字除我之外別人係睇唔懂喲！」

（唐老鴨）

彼此彼此

老板：「你若好好替我賺錢，你的加薪要求，我好好考慮。」

職員：「你加咗薪俾我，你的要求我也慢慢考慮。」

（馬草園）

物極必反

甲：「喂，天寒地凍，點解你隔離屋那個人重開風扇、冷氣機呀？」

乙：「哦，佢話物極必反，以毒攻毒。」

甲：「有冇攪錯？」

（愚俠）

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本報報費，例收上期。但有部份讀者，却交下期報費。而根據郵政局條例，凡已滿期之訂戶在六個月內不付報費者，不能以第二等郵費付寄。因此，望讀者予以合作，速惠報費。否則我們不得不要停止寄報了。

愛情恢復了我的健康

陳慕堯

人生活着，競爭着，完全是爲了自己的快樂，無論是在何處，我們都可以看得到去找尋如何滿足慾望的途徑的人不知多少。

愛情這樣東西，便是人生最大而最重要的一種喜劇，是人生所最需求的；沒有「愛」，差不多甚麼都是空虛，懊惱和無意義的。神學者說；世界甚麼都可以毀滅，只有愛，只有浸在愛之漩渦裏的人生，才是不朽的，永遠感着趣味的，因爲愛情的使者時時用快活之微風，鼓動着人心，使你感覺着滿足！

我相信，沒有人不想接受愛情的，至于那種女子懷恨男子，說男子是無情的，粗俗的，不會體念她們的柔情的……或者，男子也顧忌女子是虛僞的，飄浮的……等等，這是她們或他們的心情變態了！由這種變態的結果，差不多令她們（或他們）對于以前曾經愛過，或接受過愛的，都生厭惡了。

我們爲甚麼將愛情與健康寫在一處呢？在這個題目之下，又豫備寫些甚麼呢？那麼，請你讀下去吧！

在某處，有一對久失健康的男女，他們仍然具有男性與女性的模樣，只不過是失了健康罷了！他們很痛苦的，雖然各自都沉醉在愛的漩渦中，但是，愛的熱力，也要慘然變色！

談愛情，必須具有活潑的情神，壯健的身體，所以說愛情同健康的關係，不期然而然地便會很密切的了！

文弱，沒有生機，就是說，連快活，高興，都不大感覺的人，他絕不會享受愛情的益處的！

倘使你失掉了的快活而能在「愛」裏尋得時，很明顯的，就是失之于缺乏活潑而得之于健康。

倘使你已經尋着了愛；倘使你感着了癲狂似的滿足，忽而，這種滿足從你的心靈逃去了，那就證明你完全忽視了身體的組織，與你的需要。

有人會說，健康僅僅是關于身體的，而愛情却是神秘的魔力，怎樣會發生關係呢？確實的，此中具有不少神秘性的，但是，我們可以說，這種神秘性的連結力，完全是「性的」引誘的表現。

另外，從握手所得到的刺激，從接吻所得到的蜜愛，完全是屬于身體的，雖然愛情的發生是內在的，但牠却能將男女的心如「水泥」的互相結合，兩者之中的男或女，是不能一時或缺的，從此可知愛情不僅是神秘，而且是肉體的了！

他們的活潑的連合，快樂的心情，不僅是用他或她們的眼睛傳遞，必須更有健康的背景才行的。

在這種情形之下，我們可以說，若要兩個心靈打成一片，兩個靈魂同時墮入共鳴的情調中，健康是必需的條件，是無疑的了。

在「紅樓夢」裏，假如沒有戀愛生活，就沒有林黛玉的存在。黛玉用她的血淚，奏出一生的纏綿哀艷的戀歌。

紅樓夢的作者，很巧妙地安排把寶釵和黛玉在同一時間內，一個結婚，一個慘死。當那邊鼓樂喧囂地大婚，這邊瀟湘館裏，黛玉却正在向紫鵑說：「我的身子是乾淨的，你好歹叫他們送我回去。」「寶玉，寶玉，你好！」她在結束最後一次呼吸之前，猛然發出了凄厲的哀鳴。

結果，跟着黛玉的死，寶玉也逃亡了。他甘願做遁世者，莫不是看破紅塵要做和尚嗎？

黛玉的死，爲了戀愛的失敗；寶玉的逃亡，是鑑於人生的幻滅。

假使有情人成了眷屬，黛玉是不會死的，寶玉也不會走的。愛情足使恢復他們的健康的身心而有餘的。

不過，「紅樓夢」乃是一部小說，事無佐證。在我本人，却心知此明，愛情的確恢復了我的健康。這幕平生的喜事，當拜我生於現代之賜。否則，我也不會在此時此地寫此文了。

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隆重獻映

（連載小說）

孤注一擲（七）

周敬

白色的牆，白色的床褥，白色的護士，瑞明也曾有過一段白色空虛的時間，而這段時間在他醒覺以後，却不知是怎樣渡過的。

他的眼皮掀動幾下，耳際也聽到聲音了。

「阿玉，看，爸爸把眼睛瞪開來了。」

這聲音對他是熟悉的，他從另一個世界跑回來，把眼睛瞪大，床前是他兩個兒女和一個護士。

「這是怎麼一回事？我，我，我躺在醫院裏？」

他用左手支着半身，打算從床上爬起來，但覺得週身乏力，軟癱癱的又躺下去。

「別動吧，爸爸，」碧玉再把他的床蓋扯好。

「事情是這樣的，」碧嫻說：「你到李糯去賭博，在回程的巴士上暈倒了，車回到三藩市才由司機發現，把你送進醫院。」

「是我的心臟病又要作了，」他喃喃自語。

「醫院的護士從你身上抽出了身份證，便打電話通知我們到這裏來的，」碧玉補充了一句。

「唉，」瑞明意味着他回到了現實的世界，嘆了一口氣，那慘痛的記憶也回復了，「我倒願意在車上暈倒，無疾而終，我把生命留下來一點用處也沒有，你們可知道？我把僅有的一千塊錢也輸光了。」

當瑞明這次意外事件發生的時候，碧嫻和碧玉都會意料到爸爸一定是賭博輸光了，所以當他這話出口，兩位女兒的反應都不會太訝異。

「爸爸，別談那些事了，」碧嫻說：「留得青山在，那怕沒柴燒。」

「是的」碧玉也說：「一千塊錢小事，還是身體重要呢！」

瑞明試試把雙臂伸展，却有點力不從心之感。

「唉，沒用了，」他皺起了雙眉：「我現在一點氣力也沒有，就是出了醫院也不能做工，做生意又沒有本錢，留在這個世界上只是一條寄生虫，這樣生存下去有什麼意義呢？」

「別那麼胡思亂想了，爸爸，我告訴你一個好消息」碧嫻要扭轉話題，與他談談家常。

「像我這樣倒霉的人還有什麼好消息？」瑞明苦笑了一下。

「阿祥已經回家了，他現在留在家裏照顧利仔。」

「這個畜牲也還要這個家嗎？」

「當阿祥回家知道你入了醫院，他很感難過，要跟我們一起來見你，但我們怕你會受刺激，沒有讓他來。」碧嫻知道爸爸會關心這些事情的。

瑞明漫應了一聲。

「阿祥也後悔了，」碧玉說：「他說他做錯了事，今天早上去把長髮剪掉，你再見到他的時候，你會高興的。」

「利仔怎麼樣？」瑞明問。

「他嚷着要來見爸爸，但我不大想帶他到醫院來。」碧嫻說：「在你去李糯那一個晚上，他沒有好好地睡過，說一定要等爸爸回家才睡。」

「這孩子很生性，明天還是帶他來見見我吧。」

「好的，爸爸。」

「姐姐，我相信我們也該回家了。」碧玉說：「醫生說要讓爸爸多點休息，我們一家人明天再來看爸爸吧。」

瑞明點點頭，他的精神確很衰弱，在兩個女兒去了以後，他已支持不住地又把眼睛閉上。

他沒有睡去，心裏在想：「人生際遇，誰也沒有料到，現在有機會躺在醫院靜靜地把生命檢討一番也好。」（全文完）

電波

——雲　犖——

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素顏

日本駐阿根廷大使河崎一郎寫了一部揭露日本人眞面目的書叫「素顏的日本」。爲了這部書，河崎一郎丟了官；日本外務部說這不應該是一位外交官員所應說的話。但「塞翁失馬」，「素顏的日本」剛出版，便售出十五萬本，短短期間已經印行十版了。

「素顏」是不經化裝的本來面目，河崎一郎把日本人批評得體無完膚。這對于向來自視甚高的「大和民族」是忍受不住的，因爲這可能使人感到，去掉化裝，日本人原是如此醜惡的。

河崎一郎自己本身是日本人，無疑地他也愛自己的國家，但他既無情地描寫日本人的「素顏」。除了那些譏之爲「自虐狂」者外，我相信他會出於一片眞誠，自我批判，擦淨一塊鏡子，讓日本人照照自己的眞正面目，了解自己，認識自己，進而改良自己。

可惜世人喜歡阿諛奉承的多，願意接受批評的少。雖然每個人都有自尊心，當自尊心受損的時候，便會老羞成怒。但如能明辯是非，虛心檢討，則被別人揭露自己的「素顏」時，也不致臉紅，勇於接納意見。是其是，非其非，這樣才有進步。

在文明社會裡，人類既有形體上的化裝，也有靈性上的化裝。形體上的化裝即如何高妙，也會察覺，而使性上的化裝則非老於世故者難辨其僞。要每個人洗淨鉛華，以本來面目相見，眞不是一件容易的事，在衆虞我詐的社會裡，實在難看到幾塊素顏呢！

據說，近代著名曲學大家盧冥野和歐陽无竟友善。歐陽氏不幸逝世，當他的訃報到達盧家時，盧冥野大哭曰：「在老輩朋友中，能夠罵我的，只有這個人，現在完了。」

直率之言，至性流露，但世界上能有如此胸襟的，究有幾人？新聞記者逆耳，苦口良藥，只可惜世人所喜歡的是順耳的謊言，要語衣的毒藥，有誰願意被人指着鼻子罵？

每個人都有其弱點，每個社會都有其病態，每個民族都有其陰暗的一面。當然，在素顏之下，是瑕互見，只是其具優越感者，隱惡揚善，或作濃厚的化裝而已。

社會輿論的力量，其所以能促進社會的改良，便是要剝去虛僞的面具，使事象顯其素顏；好者譽之，壞者毀之；此亦即新聞記者成爲「不受歡迎的人物」之由也。

記得年前西報曾連載「華埠陰暗的一面」，引起華人之憤，認爲這是對華埠的一種侮辱。自然，那些不盡不實的報導，我們要予抗議，但如果善意的批評，所揭露的事情，確有存在，那我們便值得反省了。

中國有句話說：「靜以思過」。我們可套取這話的意思，衍爲「素顏以檢討」，對每個人都應該有好處的。

關字

涉翁雋語

那些哲學家們，儘管他們寫得像天上神明一樣的洋洋大文，蔑視着人生的災難痛苦，一旦他們牙齒痛起來，也是會忍受不住的。

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華埠人語

○ 利潤微薄

聯合航空公司日前宣佈，謂近年營業雖佳，利潤却甚微薄，要求民航局准予提高票價，俾每年營業收入可增加七千五百萬元。

其他幾間航空公司——環球、東方、泛美等等亦勢必相繼效法。民航局是否准予所請，刻未可料，但照以往經驗，似乎有求必應，機票加價，遲早勢所必行。

一面是工人要求加薪不遂，實行罷工；一面是大叫利潤微薄，要求加價。可謂相映成趣。

百物奇貴，一若汽球，愈吹愈大。吃虧的是普通人民。

○ 紅衞兵搬家

據說華埠紅衞兵總部因無法繳付租金，已被業主迫遷。

盛傳他們已獲得位於布律威街某劇場主人之同意，暫借該址給他們作臨時會集所。

此說是否準確，仍未經証實。

○ 一片淡風

今年「森馬」，各行業一片淡風，華埠的餐館生意，據說亦不及往年，個別幾間稍爲旺市者，乃屬幸運耳。

淡風勁吹，連布律威街燈紅酒綠之夜總會生意，亦大受影響，裸上裸下或全裸之性感舞，亦無法招徠顧客，爛市景象，可想而知。

○ 此一時彼一時

在華埠各戲院風行一時的武俠打鬥片，近月已有走下坡之跡象，此無他，打鬥場面雖然緊張，但故事情節不好，故很難長久立足，看過一兩次，便覺得無甚味道了。

○ 見了醫生就病

一位華婦從某西人醫院探病回來，對其鄰居說：「現在的診金，醫藥費及住院費這麼貴，人家說有病才去見醫生，現在却是見了醫生就病了。

每日損失八十萬

西方航空公司因受機械工人罷工影響，在美西十四省、墨西哥及加拿大西部的班機，陷於癱瘓狀態，據一位發言人說，該公司每日損此損失八十萬元。罷工已達一週，估計損失已逾四百萬！

其實，解決罷工唯一途徑，簡易之極，那就是：增加工人工資及福利。

但資方寧願每日損失四十萬亦不肯接納要求。勞資之間的矛盾，嚴重情形，可見一斑。

尚在試驗中的治癌新藥

藍又文

五個病況非常嚴重的胸部癌症女性患者，生命已是汲汲可危了。醫生們在無可奈何的情形，姑且試用一種尚在試驗中的藥品，名叫3-Methylcholanthrene 或簡稱MC。在以往，這一種藥品，原來是用作促使畜類患癌症的。

這五位女性患者經注射MC之後，病況即行好轉，經過九個月的療治之後，竟然完全痊癒，攝取的X光照片，也完全沒有一點兒患癌症的徵象。

據當時經手醫治上述五位女性癌症患者的芝加哥大學醫師胡京斯博士說：使用MC療治癌症，並非是一種驚奇的事，就醫學的原理來說，含有某種毒菌的藥物，往往可以殺滅某一種毒菌，而治愈病人的。但據胡京斯博士警告說：MC並非是治療癌症的一種特效藥，因爲，在目前的階段，MC還祇是一種試驗性的藥品。他又說：在試驗和研究完成之前，這一種藥品，祇能施用於其他藥品和方法都已無法挽救的癌症患者。

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Minister named local anti-poverty director

Chiang aide raps U.S. China policy change

華埠北岸區經輔會新行政主任雷純岡

三藩市華埠北岸區經濟輔導會，近年來糾紛迭起，尤其是以「人事調整」所引起的爭辯最多。這一個屬於聯邦的濟貧機構，每年經費有廿多萬元，職員也有二十餘人，因爲這是一個新機構，當然有許多事情未上軌道，諸如行政管理，計劃編訂等，有待改進的仍多。但無可諱言地，這些年來，經輔會給華埠窮人帶來不少福利，這也是事實，所以能使經輔會好好地發揮力量，我們相信，這將必會使華埠獲得更多的利益。

根據經輔會的組織，董事會是決策機構，而由行政主任「掌舵」，所以屬於人事上的糾紛，也以董事分配的合法與否，和行政主任的去留徵聘兩者爲最顯著。

經輔會新主任

經輔會由一九六五年成立至今，前後換過了三位「掌舵」的行政主任。新主任雷純岡君來自羅省區，七月一日起履新，廿年前他曾在三藩市中華基督教青年會服務過兩年，所以他的名字對我們雖生疏，但他對三藩市華埠却是熟悉的。

一九四七至一九四九年，雷君主持華埠青年會的「公眾事務委員會」，組織青少年，曾發動四千人簽名請願，要求政府增加華埠的康樂設備，結果由政府在華盛頓街夾美臣街之間興建了一座華埠康樂中心，即現在的「華人同樂園」。

雷君在舍路華埠長大，所以中英語都流暢，他在哈佛神學院畢業，曾在屋崙担任華人長老會牧師五年，以中英語傳道，其後輾轉於加省各埠，歷任西人教會牧師十餘年，由卜技利，地菲士，拉懇納丁，山科南度，以至波班等埠，規模大小不一。

在拉懇納打西人教會任代理主任一年期間，會眾有二千人，經費每年廿萬元，而最近在波班埠代理威士緬士陀西人長老會牧師時，會眾不過四百，每年經費僅五萬元而已。以上述的情形看，雷君對於一個機構經費的調度是富經驗的。

雷君現年五十一歲，英文名 PAUL LOUIE，曾在舍路僑校讀中文八年，所以懂得中文，而他所說的粵語亦甚流利。英文方面，則於中學畢業後，就讀於柯列根省之連菲大學。於一九四二年畢業，得學士位。其後再往哈佛大學進修神學，於一九四五年畢業，領得神道學位。

青年活動最爲熟識

在未往美東以前，曾屢到加省，參加華人基督教徒的青年大會，同往太沿湖舉行，甚爲活動。當時該大會授權與青年領袖四名，往美東提倡同樣之活動，雷君即其中之一。他們抵美東後，分別號召華人基督教青年，在「銀灣」舉行大會，參加者由芝加哥，美京、以至波士頓，遠近咸集，爲一時之盛舉，而担任主席的便是雷君。

綜合以上經驗，雷君對於各種青年活動，頗爲熟悉，所以他歷任各埠牧師時，所創設的計劃，多屬青年活動和老年活動兩類。這次他重返大埠，覺得當地環境與前迥異，尤以移民增加，帶來各種迫切之難題，所以雷君表示，將決定和本區各領袖合作，爲大眾服務，籌謀善法，以解決各種問題。

雷夫人胡有愛女士，原係三藩市土生。現已有兒女四人，將計劃在三藩市長久居住。

●小啓●

本報於八月七日開始休期一週，八月十三日無報，八月二十日照常出版，仰讀者諸君注意。 —編者

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